

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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For the Christian Repository.

FROM the many clear Scripture texts which Amicus has advanced to demonstrate that God's love to mankind is universal, not confined to any nation, tongue or people, but that he hath furnished all men with adequate means of salvation—texts too clear to be misunderstood, too plain to need any illustration—I think it appears, that the present is not so much a controversy between "Paul" and "Amicus," as a contest between Paul the Presbyterian, and Paul the Apostle—between Paul, a writer in a paper called "the Christian Repository," and the Writers of a Book called "the Bible"—between the Religion of apostatized Christendom, and the Religion of the Patriarchs, Prophets, our Lord and the primitive church!

In order to elucidate this position, I will in a concise manner, review the sentiments of these opposing parties!—I will first state the doctrine of Paul the Presbyterian, and then quote a few passages from Paul the Apostle and other Scripture Writers by way of contrast!

My Opponent holds the doctrine, that "the Scriptures are the supreme and only standard of faith and practice," the essential means of salvation—that without them mankind are left in irremediable darkness and sin, and consequently are doomed to perish by hundreds of millions—to go away into everlasting misery, into "eternal damnation"—And thus to perish because they could not have what God was not pleased to give them—to perish, to be tormented, not by any fault of their own, but because God withheld from them the only means of salvation!!!—And thus he makes the blessed Creator, of whom it is said "The Lord is good to all, his tender mercies are over all his works," Psalm cxlv. 9. a more cruel, a more unjust, a more tyrannical Being than was ever conceived of by the most gloomy and perverted imagination.

The first Scripture Writer I shall quote, is the prophet Ezekiel. xxxiii. 11. 20. This passage is very appropriate, as the prophet seems to be addressing just such *notionists* as my opponent, who say, "The ways of the Lord are not equal!" "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live!"—"Paul's" doctrine is the very reverse of this! It is that God has great pleasure in the death of the wicked; and not only in the death of the wicked, but, in the death and damnation of millions, who never had a knowledge of his will! who never had the divine law, and consequently, never transgressed it—"for where there is no law there is no transgression," Rom. iv. 15. It is that God has predestinated myriads of his rational creatures to hell, before they were born, and after he gave them existence, wilfully withheld from them the only means of salvation; means which he could easily have afforded them but withheld it that they might live in darkness and perish without remedy!!!

"The Scriptures," says my opponent, "are the supreme and only rule" or law—Now, if this be true, there can be no sin where there is no Scripture! "For sin," says the Apostle, "is the transgression of the law"—and "where there is no law, there is no transgression," consequently God must delight in the eternal torments of his creatures, not because they transgressed his will or law, but because they had no law to transgress!!!

The Apostle Paul who was particularly commissioned to preach to the heathen had enlarged views of the efficacy and extent of God's love and mercy! "I exhort" says he, "that supplication, prayers and giving of thanks be made for all men, for this is good and acceptable in the sight of God our Saviour, who will have all men to be saved and to come to the knowledge of the truth,"—"for there is one God, and one Mediator between God and Men, the man Christ Jesus, who gave himself a ransom for all." 1 Tim. ii. 1, 3, 4, 5, 6. In this text the efficacy and extent of the great means of salvation are expressly declared! "He will have all men to be saved"—Christ gave himself a ransom for all. This is in perfect consonance with the sentiments of the Apostle Peter, who in one short passage doubly proves our proposition! First, negatively, "The Lord is not willing that any should perish:"—then affirmatively, "but that all should come to repentance," 2 Pet. iii. 9. This passage again is in full accordance

with the testimony of the eminently enlightened Apostle John, where he says, "If any man sin we have an advocate with the Father, Jesus Christ the Righteous, and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world," 1 John ii. 1. 2. This divinely illuminated Apostle seems to have had in view the cavilling objections of such men as my opponent, who appropriate all God's mercy to such as they suppose themselves, "the believers"—"the elect"—"the saints"—For here the Apostle expressly says, "not for our sins only"—not only a propitiation for those who have been favoured with the external and internal evidence of the truth, but also "for the sins of the whole world"—for the sins of those who never heard of the Messiah—Because, as sin is a universal disease, so is the remedy. "If any man sin, we have an advocate"—Jew and Gentile, Scythian and Barbarian, Chinese and Mahometan, Hindoo and Birman, African and American Indian—all "have an advocate"—all through the internal "manifestations of the Spirit, which is given to every man to profit withal," have the means of reconciliation and redemption—all have the medicine, which is as extensive as the disease; and consequently, every man who is willing to accept the proffered boon, may become an heir of salvation.

"Paul" in his last address to us, quotes the Apostle to the Corinthians, where he says, "After that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe;" and tells us, that "it appears by this passage, that one design of Providence in leaving the Gentiles so long without the Scriptures, was to shew that no other light would be sufficient for man's salvation." One design of Providence, then, in this experiment, by which, according to my opponent, innumerable immortal souls were thrown into hell, was to show us, to convince us, poor mortals, that the Scriptures are necessary to salvation; and after all, this awful experiment has failed to produce the intended effect; and thus he makes a merciful God to throw millions of never dying creatures into a gulf of interminable misery, in order to convince us of what cannot be true, unless the plainest scripture testimonies are absolutely false. Thus the awful gulf of endless torment swallowed millions of helpless victims for 4000 years, in order to produce a conviction derogatory to every principle of Justice and mercy—in order to shew us that the most excellent, the most amiable, the most glorious Being, is a cruel tyrant, every way worthy of execration, instead of adoration and praise. If any of "Paul's" readers can digest such doctrine as this, I think we need not envy them their taste or understanding.

But who has ever said, that "the world by its wisdom can know God?" I am sure Amicus has never advanced such a sentiment! No man, whether he have the Scriptures or not, can ever know God but by one medium. The Scriptures cannot give us this knowledge! They may give us notions but not knowledge! It always was, and always will be, a truth that "no man knoweth the Father but the Son, and he to whom the Son will reveal him." Matt. xi. 27. Without "immediate revelation," which my opponent says has ceased, there can be no true knowledge of God!!! And without this we may talk and reason and dispute about the nature of the Derry till death shall seize us, and yet be as ignorant of God as the most ignorant savage! I quoted Thales, Solon, Chilon, Bias and other heathens, to shew, not that they had attained to the true and saving knowledge of God by their own wisdom, but with the avowed intention of proving that "a measure or manifestation of the Spirit," according to the Apostles doctrine "hath appeared unto all men," and that by this Holy Spirit they had attained to such a knowledge of the divine nature, and of its operation and effects, both on themselves and in the works of nature generally, as no Book, no Writing, no Preacher, can possibly give—Books and preachers can only convince the natural understanding—it is the supreme and exclusive prerogative of the Holy Spirit—the Spirit that was in Christ, to impress the soul with the true and saving knowledge of God, "No man knoweth the Father but the Son, and he to whom the Son will reveal him."

This eternal truth is evinced in the most undeniable manner by our Saviour himself, where he says, John

xvii. 3. "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent;" By this text it appears that the true knowledge, the internal experimental knowledge of God, and life eternal, are inseparably connected; but such a knowledge of God as can be obtained by reading the Scriptures, may subsist in the most vicious and depraved of the human family; in the glutton, the drunkard, the robber and the murderer.

But my opponent tells us that the true and sublime knowledge of God which the heathens obtained was the discovery of Reason, or the Light of Nature or Conscience.—Now if he mean by Reason, the Light of Nature or Conscience, any thing that belongs to man as a natural animal—this is absurd, because it is to make the effect greater than the cause—it is to give the natural faculties of man a power to unveil divine mysteries—to penetrate heaven, and comprehend the things of God without divine assistance—which is impossible! How much more rational is the view of the great Apostle on this subject! Let us hear him: "For what man knoweth the things of a man, but by the spirit of a man that is in him? Even so, the things of God no man knoweth, but by the spirit of God." 1 Cor. ii. 11. Here we see every thing in divine order, "the things of a man," every thing connected with his animal or rational nature, is within the power and comprehension of "the spirit of a man that is in him," is discernible by Reason, the Light of Nature, Conscience: but "the things of God no man knoweth," nor can possibly know, but by "the Spirit of God."—Any other knowledge of God is mere notion—a shadowy false idea floating in the brain—as far removed from the reality, as is any notion of the nature of Light, entertained by a man, who never had any eyes; as foreign from the truth as the idea of the blind man, who, we are told, was once delighted with a supposed discovery of the appearance of purple; and who, on being asked what it was like, replied, that it was exactly like the sound of a trumpet!

"Paul" tells us, that before Amicus attributes the doctrines of these heathen Philosophers to "Internal Light" he is bound to prove that the whole of their knowledge was not derived from tradition &c. This is the first time that I ever heard that any man was bound to prove a negative!!! I think it would be more in order for him to prove the affirmative. But this he never can do—many of them lived before the greater part of the Scriptures were written and they evince that kind of experimental knowledge of God, that no tradition can possibly convey.

My opponent thinks that because these Philosophers and pious heathen, did not in all things act consistently with the light, so conspicuously displayed in their doctrines, that therefore, they had no divine light.—Now if this argument be good, we can easily prove that the most eminent Christians never had the Scriptures!!! Luther, acknowledged the real presence in the Eucharist!—Calvin signed a death warrant to burn Servetus! Cranmer proclaimed the murderous Henry VIII. as supreme Head of the Church! The Presbyterians in New England maimed, whipped, and hanged dissenters from their creed! And yet, will any one say that these never had the Scriptures? Or will he say that the Gospel sanctions these things? Interest, passion, and prejudice, produce great inconsistencies of conduct, but it will not thence follow that those who do wrong, act consistently with their principles.

The Scriptures teach us that those who have the Light may not profit by it—"He that doeth evil hateth the Light, neither cometh to the Light lest his deeds should be reproved." John iii. 20. This is the great reason why so much darkness prevails over the world! This is the reason why boasted Christendom with all its professions of regard for the Bible falls behind the very heathen in the essentials of true faith. Man is born into the world a poor dark creature—ignorant of God and divine things! Gospel light, like the light of the natural day, is at first a very gentle radiance. It is compared by our Lord to "a grain of mustard seed"—to "a little leaven"—it requires a disposition to cultivate it—to suffer it to operate. Hence the propriety of the Apostolic exhortation "Quench not the Spirit" man may resist it—may hate it—may turn away from it—may shut his eyes so that he may lose the benefit of its

beams! and therefore our Saviour declares "if the Light that is in thee become darkness how great is that darkness." Like the seed that the Sower went forth to sow—it has to contend with briars and thorns—with rocky ground—with the fowls of the air—and with the beasts of the earth—if under all these unfavorable circumstances, it has made no very considerable appearance, we ought not to marvel! The world is in array against it. It discovers its pride, its sensuality, its selfishness. The pretended followers of Christ are against it—it discovers their hypocrisy—the professed ministers of Christ are against it. It manifests their ambition, their venality. They decry it, they vilify it, they give it opprobrious names, and do all in their power to turn the attention of their hearers from it to them! Nevertheless, in spite of all opposition it will prevail! It is the "stone that was cut out of the mountain without hands" and will finally "fill the whole earth." Its progress, tho' slow, is certain! Mystery Babylon must fall! and her merchants who have been made rich by their spiritual traffick, will yet have to say, whilst they weep over the smoking ruin, Babylon is fallen, is fallen!"

AMICUS.

PALESTINE MISSION.—Continuation.

Extracts from the Journal of Mr. Parsons.

Visits to various places.

April 3. Went with Mr. B. to Siloam, Aeeldama, to the King's gardens, and to the pillar of Absalom.

5. Obtained permission of Procopius to examine the manuscripts in the library belonging to the monastery. There were many copies of the four Gospels, but only two of the whole Testament. The bishops absolutely refuse to sell a single manuscript. The library is small, but preserved in tolerable order, and contains books of much value.

6. A Swiss clergyman arrived with Bibles and Testaments. He informed me that he has disposed of many Testaments, and with prospects of usefulness. He designs after the pass-over, to go to Aleppo.

7. Visited the Jewish synagogues, with the Swiss clergyman. They are situated a little west of the site of Solomon's temple. A few Jews were present performing evening service. There are four synagogues in the same enclosure; and others in other parts. We made enquiries with regard to the number of Jews in Jerusalem. Some replied 8,000; others said, "No there are not three thousand." "But why," they replied, "do you ask us this question?" Because, we wish to gain particular information with regard to Christians, Jews and Turks, in every place. We showed them a Testament in Hebrew. They examined it; but dared not purchase it, without the consent of the Rabbins. We left a few tracts, which they examined, but not without hesitation. They treated us with respect; and invited us to come again.

Mr. B. left the city for Damascus. Before his departure, I presented to him a little book, together with a letter expressing my desire that the divine Saviour, the places of whose nativity, crucifixion, and ascension, he had visited, might be his Guide, and everlasting Friend.

Other Greek Monasteries.

10. Visited several monasteries, in addition to those mentioned before, for the purpose of giving to all who could read religious tracts.

I have before mentioned, that on the 30th of March I visited six monasteries: to prevent confusion the numbers are continued.

The seventh monastery, called Abraham's, because it is erected over the spot where, it is supposed, Abraham, strong in faith, presented his son Isaac for sacrifice. The spot is only 8 or 10 feet from Mount Calvary, where was offered the Great Sacrifice for the sins of the world. The pilgrims are Russians; and Greek tracts are of very little use. At another pass-over, I hope we shall be able to afford the same kind of instruction to Russians, Armenians, and Copts, which we have now done to Greeks. A missionary should have on hand a

large supply of tracts in the following languages; Greek, Russian, Armenian, Turkish, Arabic, and Syriac. All are willing to read: and to all God can impart his blessing.

In the eighth monastery, called St. Catherine's, left 20 tracts. A few women reside in the convent.

Next; the ninth, is St. Mary's the less, (to distinguish it from the other by the same name.) Here disposed of 20 tracts.

The Archangel monastery, erected over the spot where the angel was seen, when "he stretched out his hand over Jerusalem to destroy it," is the tenth. Disposed of 100 tracts. A multitude of pilgrims are residing in this monastery.

The eleventh is that of St. Nicholas, where I found a multitude of pilgrims ready to receive instruction. Left 100 tracts.

At the twelfth, St. George's, left only 20 tracts, a sufficient number to supply all who could read.

At the thirteenth, that of St. Ithemius left 30 tracts. Here terminated our tour. Have now visited thirteen Greek monasteries, one Catholic, one Armenian, one Syrian, and one Coptic, within the walls of Jerusalem. Distributed in all, including the church of St. Constantine, 1,000 tracts. These tracts are to be widely dispersed; and perhaps read by people several thousands of miles from the Holy City. The very fact, that, they were brought from Jerusalem, will attach to them a degree of sanctity; and give them higher claims upon the attention of a multitude of Christians.

I regret exceedingly, that I could not obtain tracts in the Armenian and Russian languages.

12. Two English gentlemen arrived from Egypt, to witness the ceremonies of the Pass-over.

13. Early this morning all the Greek pilgrims ascended the Mount of Olives to perform a service in commemoration of the resurrection of Lazarus. During the service, two men (appointed for the purpose) passed through the assembly soliciting charity for the church. As they passed, they solemnly invoked the assistance of the saint, saying, "Holy Lazarus, help us."

Commemoration of the entrance into Jerusalem.

April 15. Palm Sunday. The ceremonies at the church of the Holy Sepulchre were numerous and splendid. A large procession was formed;—each individual bearing palm leaves and olive branches in commemoration of the Saviour's entrance into Jerusalem with shoutings of "Hosanna to the Son of David." That part of the Gospel, which relates to this subject was read in ancient Greek at the door of the Holy Sepulchre. If such occasions could be devoted to reading the Scriptures in a language which the pilgrims understood, they would be highly interesting, and communicate instruction to thousands of precious souls.

16. Accompanied the Russian consul, and the English travellers, to the monastery of the Holy Cross, a mile and a half west of Jerusalem. Here we were shown the hole in the earth, where grew, it is said, the tree from which was taken the Cross. The dirt has been carefully collected, and carried off by pilgrims. Also, saw a large collection of manuscript Testaments, in Greek and Armenian characters, but none of them are offered for sale.

Five miles further west came to the Catholic monastery erected over the spot where John the Baptist was born. The convent is large, and in a good state of preservation. A little further west, we came to the house, in which, tradition says, Mary, the mother of our Saviour saluted Elizabeth. We saw, at a considerable distance to the north, the tomb of the prophet Samuel. To the west is the valley, in which David slew Goliah.

Ceremonies of a Jewish Funeral.

17. Attended a Jewish funeral. After the body was laid upon the bier, a priest offered a short prayer, and the people responded, "Amen." As they came near the gate, which leads from the city, the priest offered another prayer, and then returned. After passing the gate, they commenced singing, and continued this service until they arrived at the grave. It was on the east side of the Mount of Olives, where all the Jews consider it a privilege to be buried. It is a feast day with the Jews, and not lawful for them to bury the dead. A Turk was hired to do it. A hole was dug in the earth, about three feet in depth; and the body literally crowded into it without a coffin. A few stones were laid on the body to prevent the dogs from devouring it. In all their ceremonies, there was nothing like solemnity or regularity.

Proposed School at Jerusalem.

18. Attended to the subject of establishing a school at Jerusalem. I proposed to Procopius, that if he would obtain a suitable instructor, I would defray the expense of the school. He replied, "there is now no person in Jerusalem qualified to instruct such a school as we need." But he engaged to write to the Patriarch; and afterwards give me more particular information on the subject.

19. At the usual service of the Greeks in the church of St. Constantine, the Russian consul, his dragoman, and his secretary, received the holy sacrament. After this was a service near the gate of the Holy Sepulchre. The superior of the convent, having laid aside his official robes, poured water into a basin, and began to wash the feet of 12 monks, who were selected and arranged before the door of the Holy Tomb. During this ceremony, they sang the following words; "If I, then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet."

Catholic Ceremonies.

At an early hour of the evening, the Catholics commenced a service in commemoration of our Saviour's sufferings in the garden. The music was so excessively mournful, that we could not but remember the words of our Saviour, "O my Father, if this cup may not pass away from me, thy will be done." The service concluded in a very abrupt manner, to denote the coming of Judas to apprehend his Lord. A little past midnight was another service by the Catholics, in commemoration of the scourging of Christ. Strangers were not admitted.

Services on the day of Crucifixion.

Friday April 20. Early in the morning the Catholics assembled on Mount Calvary. Those chapters relating to the sufferings of Christ were read in the following manner. One took the part of our Saviour; another of Pilate; a third of the multitude; the fourth was the narrator, and read the words of the evangelist. When they came to the words, "he bowed his head and gave up the ghost," all the lights were extinguished. The Superior of the convent received the holy sacrament.

At eight o'clock the gate was opened to admit the pilgrims. They passed, one by one, each being obliged, (foreigners excepted) to pay 20 piastres. The dragoman of the Russian consul stood at the door, to protect the Russian subjects. Thus passed the day.

At sunset the Catholics came to the chapel of apparition, and ordered all the women to leave the room, saying, "per le donne non c'e luogo" (For the women there is no room.) In a few moments the lights were extinguished, and a sermon commenced in Italian. The first sentence, which I distinctly understood, was this:

"In questo luogo veramente, in questo giorno, ancho in questa ora giusto, il nostro Signore,"

&c. (In this very place, on this day, and even at this very hour, our Lord, &c.) The sermon continued about thirty minutes, when two priests with two candles, and with a large cross entered the chapel. A procession was then formed to visit the holy places. Came first to the apartment, where the soldiers divided the garments of our Lord. Here we heard a second sermon in Italian. It was delivered with much less distinctness than the other. They proceeded to another small apartment, where a sermon was delivered in Spanish, relating to the crowning of our Saviour with thorns.

FROM THE SOUTHERN INTELLIGENCER.
DIALOGUE.

GOOD DEVISED.—LET US READ IT.

Neighbours, Dogood, Ready and Frank

Ready. Thank you, neighbour *Dogood* for the use of your *Intelligencer* and *Missionary Herald*. It is strange that I have been asleep so long, while the world around have been awake. How ignorant I have been even of my own State. I'm surprised to find such portions of our own country so destitute of good things.

Dogood. Well I'm glad to see you waking out of sleep, and I hope now as you awake, you will be up and doing.

R. Yes, yes, and the first thing I do, will be to subscribe for the *Intelligencer*, that I may not get to sleep again. But what is to be done for our destitute friends, who are really perishing for lack of knowledge.

D. Hard question, neighbour *Ready*, but I hope the exertions now making will be increased and blessed. This must be our prayer. The hearts of all men are in the hands of God, and to him we must look for help in time of need. Many missionaries are now sent forth and are doing much good.

R. That is true, but multitudes more are wanted, and even if they could be procured, how could they be supported? *The labourer is worthy of his hire.* Some parts of our country cannot yet support preachers, and the longer they are without the less they feel disposed to have any.

D. But you know they hear missionaries occasionally.

Frank. Yes, and what little preaching they hear does them but little good, because the people don't understand half the missionary says, when they hear one. Most of the missionaries sent out are young men, who know but little of human nature, and less of their own hearts. They think they must preach well written and frequently highly polished sermons, wherever they go, to save their own credit, whether souls are saved or not. Now I'm a plain man and mean to speak the truth.

D. You are right neighbour, and as you say such preaching among such people cannot produce much good effect upon their hearts, unless the preacher has a solemn impressive manner of speaking, and then should a tear fall from the eye of some aged hearer, the only reason that could be assigned would be the preachers heavenly voice.

F. Yes, and another thing, Mr. *Dogood* worthy of remark; these young missionaries; O I love them, yes I do; but they are young, and want experience, and what I say is for their good; I would not hurt a hair of their heads—no, not I, for the preaching of one of them was the means of saving my poor soul as I hope, and I wish we had a great many more of them—Yet, as I was going to say, these young missionaries, who stay but a little while in a place, full of zeal and high hopes, are apt to magnify appearances either for or against

the people among whom they preach. Some give us all the bad, and some all the good, and their tender hearts hope the best, and too often they write down pretty much as they hope.

D. Ah neighbour *Frank*, we are all too fond of making things appear well with which we have any thing to do—Our dear selves often procure portions of sorrow for us at a dear price. But let us attend to friend *Ready's* inquiry.

F. Now, I will tell you what I have thought of as a good plan to supply our destitute places with religious privileges in a humble measure, till they are able to do better. Let a society be formed to employ pious young men for school teachers, and send into those parts of our country where they have no preachers

R. Very good thought, and such teachers can establish prayer meetings and hold meetings on the Sabbath

F. That is my plan. Those teachers would instruct the children and instil into their tender minds the truths of religion. The people could assemble on the Sabbath to hear their good teacher read one of Burder's sermons or some other, or a tract. They could sing and pray.

D. This plan has long been in my mind and I have lately thought that the *American Education Society*, might introduce it into their system of operations. They are educating young men for the ministry. Now, as a general thing, let them send out for one year at least, the young men under their care. And into almost every place where they would be sent, they would receive the price of their hire. Teachers are employed where the people cannot employ preachers. And it would be an excellent thing for those young men.

F. That it would. They would learn some thing of human nature, and the societies could ascertain whether they have any talent for doing good, for certainly many of them have no genius to be great. The Society would indeed be the *American Education Society*.

R. I like the plan very well, but it would interrupt their studies.

F. To be sure they might not be gaining much Latin or Greek, but they would learn a thousand other things of vastly more importance to a minister of God. And is not their object to do good? Well let them begin at once. While they are teaching school in a destitute place they may be the means of saving many precious souls. They would keep up a habit of going to meeting among the people, and prepare them for settling ministers.

D. Mr. *Frank*, you plead my cause admirably. Many more young men could be taken upon our funds, and many more people would feel an interest in the society, and contribute to its fund. No doubt there are many pious young men, ready to be employed as teachers. Let it be ascertained where they are most wanted; supply them with money to defray their expenses of travelling, give them suitable recommendations and directions, and our destitute places would soon be blest at least with prayer meetings. The people would hear good sermons read; tracts could be distributed, the sick visited, the rising generation instructed. My heart is warm in this thing.

R. And mine too, let us go and talk of it to others, and perhaps we will have another talk upon this matter.

F. Talk! talk! yes, but let us act as well as talk—one good act is worth a thousand talks.

The neighbours parted, and when they meet again we shall hear how their plan is viewed by others, and Mr. Editor, if you should turn your thoughts a little to this subject, and lay it before your readers, in all its bearings, who knows what great and good effects might result from little causes.

From the Connecticut Journal.

Suffield in Connecticut, is experiencing a refreshing shower of divine grace. The following letter from a young lady, to her absent brother, which breathes the ardent desires of the new born soul, gives some idea of the season which is there enjoyed.

If angels rejoice in the conversion of a sinner, what should be the raptures of those who are rescued from the same destruction by the same Almighty Saviour, to hear of the conversion of many hundreds? Language is too feeble to express the sensation. We can only say, THE LORD BE PRAISED.

Extract of a letter from a young lady to her brother, dated

SUFFIELD, (Ct.) Feb. 12, 1822.

Dear brother.—I want to take you by the hand and tell you I have found what true enjoyment is—I hope my sins are pardoned by the Lamb of God, and that I am clad in the robe of Christ's righteousness. It is a very interesting time in Suffield; many souls have been redeemed by the precious blood of Christ. There are nearly one hundred, among whom are our sister M. and brother T. (and six others of your acquaintance) and many others you do not know.

It is now nearly nine weeks since I have indulged a hope in the mercy of an all-sufficient Saviour. No tongue can tell the sweet peace I have enjoyed since that time: it is worth more than all of which the world can boast in an age. I want to tell every one what a loving Jesus I have found. He is the chief among ten thousand and altogether lovely. Think, oh think of the happiness of that soul that is in love with a God infinitely lovely, before whom angels bow, and even gods adore! Will you not dear brother, think of this! I feel deeply interested for you: your soul is precious.—“What shall it profit a man if he shall gain the whole world, and lose his own soul.”

It was my birth-day last Sunday, and a new birth day in every sense: I think I sincerely desire to have every remaining day of my life devoted to my God. Religion does not spoil the comforts of life; I have only now began to enjoy life. I once thought that Christians were gloomy, but was greatly mistaken. There is something lovely, cheerful, and satisfying in religion; and refined pleasure far superior to that which the world can afford,

A gentleman from Wethersfield attended our meeting on Sunday, who is soon to leave this country for the Sandwich Isles. He came to me after meeting, and taking me by the hand, in an affectionate manner said:—“Christians needed no ceremonious introduction, for there was that love between them that the world knew not of;” says he, “go on, dear children, hand in hand, and give the world occasion to say, ‘behold how these children love one another.’ Be not afraid of the world, for you are shielded: Christians’ faces were something like Moses, when he came down from the mount, they shone so bright that the world dare not come near us.” Four of your brothers and sisters, in about two years, we hope have been redeemed from the bondage of sin and death. I hope that you will consider that the “Master has come, and calleth for thee.” Do not think me presuming brother; I do not want to distress you.—I only want you to experience the joys of pardoned sin. Perhaps many years will roll away before we shall see each other; and as life is uncertain, we may never meet, until we meet at the judgment bar. And can we endure the thought of being separated through a never-ending eternity! I found Jesus to be more willing to pardon and love us than we were to come to him.

TESTIMONY FOR THE GOSPEL.

From the Baltimore Morning Chronicle.

Mr. Bruce, of Frederick, a few evenings ago, in the Maryland Legislature made this observation—"A book, Sir, (the New Testament) has been made to bear upon this question, that never fails to fill me with the profoundest reverence and the deepest veneration—a book of infinitely more value than all other books that ever were written—and were the question put to me whether I would take this and exclude all others, and so vice versa, I would unhesitatingly draw it to my bosom. It is the only source of pure morality, the only light to guide the dark and wandering mind of man; and without which he would be like the mariner upon the stormy and tempestuous ocean, bereft of chart and compass. Pity it is, the world should be so much in ignorance of the rich treasures which lie embodied there; and, Sir, if there is any thing of respectability, any thing estimable or of worth about me, I trace it to that fountain. It raises man above his fallen nature, it ennobles and gives him a dignified, commanding attitude, and though surrounded by all the calamities this world could heap together, he would be great amidst the ruins, and while calmly suffering, claim your admiration and love. A more bountiful legacy was never left to man. I speak of it as I have found it."

*From the Bost. Recorder.**To the People of the United States.*

We learn from Congress that the revenues of the United States do not pay the current expenses—that the deficiency is supplied by new loans—and that our public debt is annually augmented.

We learn that in the War Department the expenditures the year past have exceeded the appropriations, or in other words, that money has been expended to a large amount, without the authority of Congress.

We learn that it is not safe to transmit money by the mails—that letters containing money often fail—that money is lost very frequently, not by or forcible robbery only, but by means unknown.

We learn that many public officers do not account for money entrusted to their care—and that large sums are lost by means of delinquent agents.

Now, what is the cause? The blame must rest indeed on the administrators and agents of government. But who has elected and appointed the officers of government? The answer to this question will be to the point.

Have you ever attended to the advice of Jethro to Moses, to "provide out of all people able men, such as fear God, men of trust, hating covetousness?" Or the last words of David, who declares the spirit of Jehovah spoke by him, and said, "He that ruleth over men must be just, ruling in the fear of God." That is, rulers ought to be pious men, men of religion—men who reverence God and obey his precepts.

Now let me ask—when you vote for a President, a Governor, a Senator or a Representative, do you ever think to enquire whether the candidate answers the foregoing description? Is not the command to choose just men, who rule in the fear of God, as binding on you, as the command *thou shalt not steal?* But do you obey the command? Do you not, often knowingly, vote for rulers of immoral lives—and more frequently, for men who, though not grossly vicious, yet live in habitual neglect or contempt of religious duties? Does that man fear God or respect religion, who profanes the sacred name—does the gamester, the lewd person, the speculator fear his Maker? Can the

man who squanders away public money be a suitable person to be entrusted with an office? Can the man who appoints to office men of *one party only*, be a just man? Give a conscientious answer to these questions. Now are not the evils you suffer the effect of your own disobedience and neglect? Pause a moment—reflect. It is often said that Religion and Government have no connexion with each other. In general indeed, they are not connected. *And when the wicked bear rule, the people mourn.*

SOLOMON.**TIME OF PUBLIC WORSHIP.**

Mr. HALE.—The season is at hand when the usual notice will be given from the pulpits of the hour for commencing worship in the afternoon; before the time actually arrives, permit me through the medium of your paper to call the attention of the Religious Public to the subject. By the old arrangement we go to meeting between two and three o'clock, *the hottest hour in the day*,—the intermission season is very short and inconvenient to both ministers and people, not affording the preacher sufficient time for rest of body or mind, while the hearers who do go encounter great fatigue and often suffer much from heat: and besides, it affords an excuse for many to absent themselves entirely.

I hope that in future the service of the afternoon will be postponed till four o'clock.—Among many advantages, it will not I hope be thought the least, that it will be a great relief to a very laborious and valuable class of persons, namely, teachers in the Sunday school, many of whom go immediately from the forenoon service to the school, and have no time for rest or refreshment; but perhaps no class of persons will be more benefitted than domestics; many more of whom will be able in the proposed way to attend upon public worship than are now able, and all will, I think, be better prepared to profit by what they hear.

*Bos. Recorder.***DEATH OF MISSIONARIES.**

Three Methodist Missionaries lately died in the West Indies, all valuable men, and honoured by God with distinguished success.—The footsteps of the Most High are in the great deep. There is scarcely any dispensation more mysterious, than the removal of pious and zealous men from the field of successful toil, by disease or death. God shows us, how little He is dependent upon particular men, however ardent their zeal, and splendid their accomplishments. To Him alone belongs the Kingdom, and the power, and the glory, for ever. Amen.

CHRISTIAN REPOSITORY.*SATURDAY, March 30, 1822.*

Wanted to engage a young man of respectable literary talents, joined with PIETY, to edit or assist in editing this paper, after its contemplated enlargement. A printer would be preferred; though this is not absolutely requisite. A line addressed to the Editor will be attended to.

Brother Editors will please insert this notice, and further its object otherwise, if practicable—for which we will cheerfully reciprocate.

ONE NUMBER MORE will complete the First Year of the REPOSITORY; after which the contemplated enlargement was to take place, provided the increased subscription would warrant it. As yet, the increase has been very limited, the whole number of Subscribers being under 500. There are a number of lists out, from which no returns have been received, which will probably swell the list to about 600; still 400 short of the number calculated on. This number would be fully competent to defray the expense of a political paper, where their advertisements generally pay one half, sometimes the whole of their expense.

Those who have obtained subscribers, will oblige by forwarding their names immediately, as our determination is to try it on the enlarged plan for one year, at all events, without increasing the price. It would be very agreeable to receive the year's subscription in advance from those who can make it convenient. Those who have not paid the current year, would confer a favor by handing it over to the Editor, or the nearest agent, as it will require a considerable sum to meet the expenses of enlargement.

For the Christian Repository.

Christians! "whatsoever thy hand findeth to do, do it with all thy might" for the period of life is closing, and in the grave there is neither knowledge nor device, nor opportunity to labor for the promotion of Christ's kingdom. Work therefore while the day lasts, and in every thing which will extend the "knowledge of the Lord," and consequently civilize and christianize the world, be ready to assist and willing to aid. Read the following notice and act upon its demand.

"Give attendance to reading."

However much our *Missionaries* may wish to comply with this injunction, it must be obvious that to obtain books for that purpose, is in their situation extremely difficult. Neither they, nor the Societies which send them, have money to spare for the purchase of books, unless they be absolutely and essentially necessary. Their libraries must of course be small, and yet to these alone, small as they may be, are they wholly confined. The Secretary of the American Bible Society for Foreign Missions, (Boston) in a late communication, states that presents of books would be very acceptable. Have we not some which we seldom read, or at least could very conveniently spare that would be extremely useful to Missionaries, their children, or converts? Books on all subjects, as Divinity, Ecclesiastical, Civil and Natural History, Biography, Geography, Travels, Voyages, Greek and Latin Classics, Dictionaries, Lexicons, Grammars, &c. &c. are needed. Books connected with Biblical Literature and Criticism are essential to a translator.

A box is now preparing, and all persons who are desirous of aiding the glorious cause of Missions, are invited to send books of the above description, or any others to the Rev. E. W. Gilbert, Wilmington, or the Rev. J. E. Latta, New-Castle.

The re-publication of "Willison's Catechism" will afford an opportunity to all who wish to become better acquainted with their own hearts, as well as obtain correct views of the ordinance of the Lord's Supper. It is a little work so exceedingly useful and so admirably adapted to promote self-examination, that it is almost inexcusable in any Christians to be without it, particularly when the price is so very moderate. It is recommended therefore, that every communicant obtain one, that they may more clearly understand the nature, and design of that "Covenant which is ordered in all things and sure," and all who stand pronounced as candidates for future Communion, and all who desire to grow in "knowledge and holiness," will find in this little book, a friend and helper, whose pages are richly strewed with divine instruction. "Questions and Counsel" by the Rev. Dr Green of Princeton College are also reprinted and bound with it. They can be had from the Rev. E. W. Gilbert, or at this office, price half bound 18 3-4 cts.—or 12 1-2 stitched.

MARRIED—On Thursday the 21st Inst. near *The Rock*, by the Rev. A. K. RUSSEL, Mr. James M'Cracken, to Miss Mary Ann Garey, both of Cecil County, Maryland.

On the same evening, by the same, Mr. Robert Davidson, to Miss Jane M'Bride, both of Cecil County, Maryland.

On the same evening, by the same, at *Elk Forge*, Mr. John Lindsey, of the vicinity of Newark, to Miss Hannah Evans, eldest daughter of Mr. William Evans, Cecil County, Maryland.

NOTICE.

The annual meeting of the *Female Bible Society of Wilmington, and Christiana, and Brandywine Hundreds*, is postponed to Tuesday the 9th of April, next, to be held at the Session room of the Presbyterian Church at 3 o'clock, P. M. The punctual attendance of the members is requested. Their female friends also, who take an interest in the prosperity of the institution are respectfully invited.

*March 28th.***NOTICE.**

A special meeting of the Directors of the Young Mens' Bible Society of New-Castle County, will be held at the Town-Hall in the Borough of Wilmington on Thursday the 4th of April next, at 7 o'clock, P. M.

*J. P. FAIRLAMB, Rec. Sec'y.**March, 29th, 1822.*

Ap. 6, 1822

DIALOGUE.

"Let all things be done decently and in order."

PAUL.

Parson Right, Elder Just, and Mr. Keep, a church member.

Elder Just. Well, Parson, I feel perfectly persuaded that your remarks to me the other day are both *scriptural* and rational.

Parson. Every candid person, who is a friend to religion and truth, must acknowledge their correctness. I hope you will converse with others upon these matters, and try to correct their erroneous notions.

Keep. What now—what now, Parson? Any money concern? You are not for more salary, I hope, these hard times?

Par. That is a close question, Mr. Keep, for a poor parson, but I think we should act more like Christians if we thought less of money and more of the glory of God.

Keep. Yes, yes, so parsons should; but you know the book says, if we don't look out for our money we are worse than an infidel!

Par. I think it is more correctly said in the book that the *love of money is the root of all evil*; that covetousness is *idolatry*; and that idolators will have their parts in the lake that burns with fire and brimstone.

Keep. Ah; but, (scratching his head)—but I think my scripture is the most in point for the present. But let us hear what those remarks were about.

Just. The remarks, Mr. Keep, were about God's houses and their furniture.

K. Oh you want a new meeting-house, that's it—hey—then a steeple, a bell, an organ, I suppose—yes, yes, you want to be like city folks. Ah pride, pride.

J. No, no, neighbour Keep, you are too fast, we want to be like *Christians* and not *Pagans*, and you know the book says that we must render to *Cesar* the things that are *Cesar's*, and to *God* the things that are *God's*.

Par. Mr Keep, you are a rich man. Suppose you were poor and some friend should bestow upon you any reasonable amount of wealth, would you not love and honour that friend, and give him when he wanted any thing, the best you had.

K. Have not I done so? Once I had nothing. My old uncle came to this country and brought me with him. He gave me all he had, and told me to build him a house. I obeyed him and built and furnished a house for him much better than the one I live in. He always has the best of any thing I have, and always shall, as long as he lives.

J. That's right neighbour Keep. Now let us make *your* conduct our standard in religious things. You and I profess to be Christians. *God* has given us all things richly to enjoy, and if it is our duty to build him a house, it should be as *good*, and rather *better*, than our own.

K. Yes, but no bells and organs.

J. We are not even hinting at those things. There is the Parish of—; many rich people live in it, but what a *house* they have, which they say is for *God*, the giver and maker of all things. Is it not a shame! You would not serve your old Uncle as those people serve *God*.K. I see what you are at. You and the parson are getting proud. *God* can be worshipped in a *log* house as well as in any other. I suppose you will soon hit upon chairs and cups, &c. in the house. We have no cups and plates, to be sure, for sacrament, but we can borrow such as will do, you know. Neighbour Just we must not be *proud*. I say we must not be *proud*.J. Why can't you borrow neighbour Close's coat when you go to church, and not be so *proud*

as to have one of your own. You know he never goes to church, because he thinks if he does go, he must pay a little pew rent. You might too borrow his Bible, if he has one, and for all the reading he ever does in it, you might keep it during your life.

Par. Brother Keep you must acknowledge that *your* notions of things are too limited; that you attach *pride* to what is only decent. Now there is Mr. Candid, let us ask his opinion. He does not profess to be a christian although very friendly to religion. (*Candid enters.*)

Keep. Neighbour Candid, don't you think we do well enough in our church as to sacrament things.

C. The things, when you get them, are well enough, but I have always thought it a shameful matter, that Christians would not furnish exclusively for the church as good sacrament things as they have at home. I am glad you have introduced the subject, and as your church is poor, take my advice. Go and get you a good tankard, two cups, and two large plates, not silver but brittania ware, I think they call it, and let your old Kate rub them well before used, and then you will have things well enough, and let these be used in the church only, and get too some kind of basin for baptism.

The subject was interrupted by some business which Mr. Candid had with the Parson. The two neighbours, Just and Keep, went off in close conversation upon the subject; but as the matter is so easy of solution, where there is but the spirit of religion in the heart, any further remarks are not now necessary. It is indeed to be lamented that professed Christians, in such great numbers, are disposed to serve the Lord with those things with which they will not serve themselves. They ought not to be astonished if the Lord should visit them in judgment to show them that the earth is the Lord's and the fulness thereof, and that he is justly entitled to the firstlings of the flock.

So. Int.

From the Christian Secretary.

MR. SECRETARY,

As it is fashionable at the present day to tell experience, and as you have your pen in hand, I will tell you some of my own experience for a few years past, and will thank you to record it, for the sake of gaining some advice from some of your pious correspondents.

I was born in a country village about thirty miles from the city, I was trained up in good habits, until I was about sixteen years of age; I never felt any inclination to swear profanely during my early life, and if I had, I should have been restrained by my fond mother. When I was about eleven years of age, I was told that after all our morality towards men, we must be born again in order to have right feelings towards GOD: This I believed, but still I put off seeking for that time; When I was sixteen years old I came to this city to learn a trade; I was quite surprised for a few days to see at what an early age children had learned to swear; I however soon found that I should not be thought sociable if I did not use some of the smallest profane words, but I determined not to call GOD'S name, and so I quieted my conscience; I found I must also learn to play cards, in order to keep up my part in company;—sometimes after my day's work was ended my associates would propose to walk a little way, perhaps as far as the farmer's orchard, a little out of town—but a little refreshment must be had first, and so it must be decided whose turn it was to treat; I was fond of going on the sabbath to gather a few whortleberries, and because my conscience troubled me at night, I would read a few chapters in the bible to satisfy it for that time. I all this time

wished to associate with a higher class, and at length I was enabled with some of my comrades to appear in the ball room, this introduced me into the company of females, where I soon learned to act my part with ease, and satisfaction.

In the midst of these things religious meetings were multiplied, and I would go sometimes with my friends to see what was to be seen;—and hear what was to be heard;—My associates the next day would laugh at the doctrine, and I must laugh too, but I felt bad, for I knew it was truth. I will now come to the point; I feel, and have long felt that I need an interest in Jesus Christ, but I hardly know how to obtain it; and yet I know that I am my own hindrance by following sin; sometimes I think I will seek the Lord, and then I think I must lose the good will of friends; I know what christians will advise me, and that is, to leave my companions, and I have once or twice resolved to do it, but then I must stay at home in retirement, after my days' work is ended, if I do this, folks will think I am sick, or must tell them my feelings, and then what if I should not after all be a christian? and even when I stay at home, some one of my associates will call upon me, and then comes the trial; sometimes I think I will walk a little way with him, but then the dram shop comes in our way, and I must either call in or give some reason, then I think I will wait till I have more feelings of seriousness; and it goes by for that time; sometimes I go to meeting to get feelings, but then I must say some smart thing when I come out of meeting or I shall be thought serious; and this I cannot bear; O what shall I do? I dont love the Saviour enough to seek him, and yet I know I must be born again or perish; I many times complain of the dram shop where I injured my habits, or the ball room where I have increased my pride; but then, if I hated those things, why not forsake them? O what bewitching habits! Is there any relief? I hope others will leave off bad habits before they begin them; and yet there is something more than this needed for me, the truth is, I am ashamed of Christ, ashamed to be seen on his side, and must I be forever cast off? O that I had strength to fight my own pride! O that I were willing to come to him who can give strength, I wish christians would advise me, but I am ashamed to ask advice lest I should be thought serious, and here raises my pride again,—O that I might be saved from my pride.

AN APPRENTICE.

From the Religious Intelligencer.

PALESTINE MISSION.

Extract of a letter from the Rev. LEVI PARSONS to the Rev. Mr HOOKER of Green's Farms, dated Syra, Aug. 5, 1821.

How gladly would I cheer your heart by filling these pages with such information as you most ardently desire: but at present I am in a retired situation, while the war rages around us with unremitting fury, I say retired situation, but we are not out of the hearing of the roar of cannon and the constant alarm of war. We wish to convince both Turks and Greeks that we have nothing to do with the implements of death. Our object is peace, peace, in the most enlarged and important sense; peace to Turks and Greeks—peace and good will to men without distinction of name or nation. Such is pure Christianity. This Island is more quiet than those around us. We hope for better times soon, but the sword is unsheathed and God only knows when it will be sheathed.

I left Jerusalem to seek a quiet settlement for the summer, expecting to return in the fall. I do not relinquish the hope of returning before winter. I never was sensible of greater at-

tachment to any place than to Jerusalem, and know of no greater affliction than to be detained from that beloved city. From Turks and Jews, from Greeks and Catholics, I received many tokens of friendship. If tranquility be restored it will afford one of the most important stations for doing good, without offering the least offence to the government. Representatives from the world are present, and you may converse with people of every nation without going 20 feet from the Holy Sepulchre. The Turks do not molest Christians when they discharge their own business with becoming simplicity—this is all that can be rationally expected. But if the war should continue, there will not be wanting opportunities to do good, and get good: our operations may be changed without diminishing the actual extent of usefulness. Brother Fisk is doing much good at Smyrna. It is not thought advisable for me to go there in the present critical circumstances. It is a great affliction to be separated. I am now teaching the family of the English Consul of this island in English and Greek. I have many opportunities to converse with the Priests of this island, who are Catholics. This letter must be sent, it is probable, to Zante, and there opened and smoked, and perhaps lost. For this reason I write a short letter only to thank you, and to request you to write immediately.

Wishing you the continual presence of our covenant God, and requesting your daily prayers, I am your affectionate brother,

L. PARSONS.

From the Woodstock, Vt. Monitor.

COPY OF A LETTER FROM REV. LEVI PARSONS TO HIS FATHER.

Mr. Parsons is extensively known in this State and affectionately remembered, as one brought up and educated among us, also, for his zeal to promote the spiritual good of the rising generation, for his peculiar talent in engaging their attention and affections, for his faithful and successful missionary labours among us, and for his unwearied exertions in laying the foundation of the Vermont Juvenile Missionary Society. Influenced by this view of the subject, we are induced to give the following letter entire, hoping that it will excite very many to engage with renewed ardour in the establishment of Sabbath Schools, and that his visions of extensive usefulness here may prove a blessed reality.

SYRA, OCTOBER 15, 1821.

The doctor says I may write a little, but must not read, so why may I not converse a while with my ever dear father?

During my sickness, I have ever had occasion often to bless my parents for teaching me the scriptures. When a very little child my parents required me to learn the 12th chapter of Ecclesiastes, 12th chapter of Romans and the 12th chapter of Hebrews. Almost every verse of those chapters has ever since remained in my mind. And 25 years after, when on a sick, and in the opinion of all around, a dying bed, some of these passages gave me the greatest consolation.

No person, in this world, will fully value the instruction of very little children. Impressions then made are remembered, and beyond a doubt, lead many to repentance 20, 30 or 50 years after. Your exertions, my father, for Sabbath Schools, give me great pleasure. How many children will bless you, years hence, when departing from the world to their final judge.

I wish you, my father to remember me to all Sabbath School Teachers you may see in your missions. Greatly encourage them in their

work. Their reward will be more precious than gold. The thanks of one dying pupil will be a compensation of more value than the world.

Satan well knows this system is taking deep hold of his kingdom, and for this reason he will discourage Teachers, tell them that children are no better, but rather worse. He will tell children that it is not honourable, it is a shame to be seen studying the Bible. This is very natural. For Satan knows that he cannot erase impressions made in childhood. He knows the divine power of the word of God. He knows his weakness when a passage of scripture takes hold of the mind.

O, my father, I am quite sure that this system conducted with piety, is to be the grand instrument of converting the world. It is silent, nearly connected with revivals. Men of the world do not see its tendency. God only knows the extent of its influence. The more silence in these schools perhaps the better. The less said, the more done. The less noise, deeper the impression. One passage fixed in the heart, is better than many in the head. I have thought that if the instructor would often repeat the passage after the child without any observations, the effect would be salutary; as when the child says, "God is angry with the wicked every day," the instructor may say slowly, "God is angry with the wicked every day."

Parade about religion is full of mischief. The adversary can thus undo, in one day, the labour of months. God Almighty destroy his cruel kingdom!

I have said much. I must close. I gain strength every day. Once or twice, I have walked abroad. The doctor says to-morrow I must ride. This is a great privilege. I know that my father will pray that this sickness may make me a better Missionary.

In all your missions, visits, and plans of usefulness—the Lord grant his peculiar blessing.

Your dutiful Son, Levi Parsons.

THE JEWS.

The operations among the Jews in Poland and Germany are going forward, with encouraging success. In Frankfort, and the adjacent places, fifteen Jews have lately embraced Christianity. Tracts and Testaments are received with avidity, and read with attention. A Jew in Germany has ordered 1000 Testaments to be printed at his own expense, and another is endeavouring to establish a Bible Society among the Jews. The urgent necessity of establishing a Judæo Christian community, to afford an asylum for those Jews who embrace Christianity, becomes daily more apparent.

"On the passage of the Israelites through the Red sea, Josephus says, there were 50,000 horse and 200,000 foot drowned in pursuit of Israel." The Israelites amounted to 600,000 effective men, besides women and children and aged men. A modern traveller says, the place where it is supposed the Israelites passed, the sea is not quite 12 miles broad, in the channel about 14 fathoms of water, and 9 at the sides. Bruce, the celebrated traveller, says, that Diidorus affirms that the indigenous inhabitants of that very spot had a tradition from father to son, from their very earliest and remotest ages, that once this division of the sea did happen here, the words of this author are of the most remarkable kind, we cannot think this Pagan is writing in favor of revelation, he knew not Moses, nor says a word about Pharaoh and his host, yet records the miracle of the division of the sea, in words nearly as strong as those of Moses, from the mouths of unbiased and un-designing pagans."

From the New-Haven Intelligencer.

We mentioned two weeks since, that the Lord had not withdrawn his spirit from this city. Since that time the cloud has spread over us, and we are enabled to say, that He has again revived his work among us. We would not speak with confidence of any revival in its incipient state; but the work of grace which commenced in this city nearly two years ago, has never wholly subsided.—Christians have never relaxed their efforts, nor ceased to pray and believe that we should still see greater things than we have ever witnessed. Within the last ten days a number have been made to rejoice in the Lord; and one hundred and sixty attended our last anxious meeting. Christians pray for us. We understand there is quite a revival in several of the churches in the city of New-York. It has extended into some of the Episcopal Churches, where they have meetings for awakened sinners, to enquire what they shall do to be saved; and Christians meet at the same time to pray before the Lord that they may be saved.

CHRISTIAN REPOSITORY.

SATURDAY, April 6, 1822.

PAUL, for want of room, is unavoidably deferred till next week.

We thank our patrons for their encouragement during the closing year; and hope next year to merit more, and have little doubt from present prospects but we shall receive it.

The revival in this place still continues, tho' not attended with that powerfully awakening character it formerly was—we however, daily hear of some anxious souls enquiring "what they shall do to be saved;" and there are very few instances, indeed, of persons loosing their concern, until they have found peace—17 more last week, placed themselves under the care of the church, in addition to 101 previously—tho' the number, comparatively, is small, yet it may here be called a great conquest over the kingdom of Satan.

In New-Castle, the work appears to go on with unabated spirit, and is spreading to places adjacent—Christians has felt a gentle shower after a long drought. Rev. Mr. LATTA administers the Sacrament of the Lord's Supper in Christiana on next Sabbath, when it is expected about 40 will come out from the world, as the fruits of this revival, in the two churches of New-Castle and Christiana. Christians will you not praise God for his goodness for the past and present?—and have you not sufficient ground to trust him for the future?—th. he has declared he will refresh Zion abundantly; yet he also has said, that "for all these things he will be enquired of by the house of Israel, to do it for them."

Meeting of New-Castle Presbytery.

The Presbytery met at New-Castle, on Tuesday last, and continued in session three days; during which time an uncommon degree of seriousness, and attention to the vital concerns of the church generally prevailed. Several meetings for worship, and anxious meetings were held, in which great engagedness was apparent. The Narrative of religion within the Presbyterial bounds tho' for the most part gloomy, was enlightened by the cheering accounts from Wilmington, New-Castle, and some of the other churches—in fact, from the apparent anxiety of the ministers for their various charges, their fervent prayers, and their ardent desires for the prayers of all christians, and especially those under the enlivening influences of the spirit; we cannot but anticipate better times are not far distant for this Presbytery than they have ever yet witnessed. We hope that the spiritual temple will be raised, seeing "they all have a mind to work."—We shall endeavor to give a more detailed account in our next.

NOTICE.

Agreeably to their Constitution, the annual meeting of the Young Mens' BIBLE SOCIETY in New-Castle County, will be held on Tuesday the 9th Instant, at 3 o'clock, P. M. at the Town Hall in the Borough of Wilmington.

J. P. FAIRLAMB, Rec. Sec'y.

April 5.